will you accomplish in lying, oh Kabír? Arise and sorrow for nothing—how can he whose abode is in the grave (*i. e.* who reflects on the evanescence of this life)—(how can he) sleep in quiet?

6.—By adoring Ra'ma, the state of Brahm is attained; this has been fully proved by his votaries. Let, therefore, all the Rámsanèhís meet together, and raise a hallelujah to Ra'ma.

7—Should the devotee go forth in the autumn, and trampling upon the numerous animals which are born at that season, occasion their death, he forfeits his innocence, inasmuch as he destroys the feelings of his heart, and thereby commits sin at every instant. Tulsi says, this is not devotion either in mind, deed, or speech, but the devotee who is careful to remain quietly at home observes the rules of virtue.

(These verses are dated Tuesday, the 6th day of *Chait*, in the *Samvat* year 1855 (a. d. 1798), the year of Rámcharan's decease.)

II.—*Journal of a Tour through the Island of Rambree, with a Geological Sketch of the Country, and Brief Account of the Customs, &c. of its Inhabitants. By Lieut.* Wm. Foley. *With a map, Plate* iv.

(Continued from page 39.)

January 15th.—It had been my intention to cross over *Jeeka*, and proceed from thence towards the town of *Rambree*, through the *Northern Hong**. My host of *Oogah*, and the guides he had furnished me with, were, however, so fearful of accident, and unwilling that I should incur any risk by passing over this wild and almost inaccessible part of the island, that I abandoned the design, and consented to be taken along the sea-shore to the south-west of the mountain, with the view of putting up at *Singhunnéthe*, a village in the *Southern Hong*. I afterwards discovered that had the day been any other than what it was, (Wednesday,) I might have succeeded in inducing the guides to take me over Mount *Jeeka*. The *Mughs* pay a superstitious deference to what are termed the fortunate and unlucky days for any undertaking. Wednesday (*Boduh-hoo*), happened to be among the latter number. *Pyatho* (January), is held to be a very unfavourable season for building a house, and marriages are never celebrated in the months† *Wajho, Wagoung, Todelin* and *Tsadinkyot*. I left *Oogah* by the sea-beach, and passing a few sandstone rocks, with an island resembling the *knot* in appearance and structure, found myself at the foot of *Jeeka*. Its elevation above the sea is probably as much as 3000 feet; the very abrupt manner in which it rises above the range with which it is connected, gives it, at a dis-

* *Hong* is one of the circles in the island; there are two *Hongs*, *(North* and *South.)*

† July, August, September and October.

tance, the aspect of an isolated hill. A dense forest, with little variety of shade, covers the mountain from top to bottom. The ground on the summit is said to be level and clear, but it remains uncultivated, as no *Mugh* will fix his habitation in a spot which not only abounds with wild beasts*, but is, in his opinion, the abode of fairies, and evil spirits, equally destructive with the former. I observed the prints of elephants' and tigers' feet in several places on the road, and from the diminutive size of some of the prints, it was evident that these animals had been accompanied by their young. The guides remarked that a herd of elephants may frequently be seen during the evening feeding upon the long grass and underwood at the foot of the mountain. By their account, the elephants were particularly troublesome in the months of *October* and *November*, (when the rice crops are becoming ripe,) at which time they descend into the plains and do a great deal of mischief. Although elephants are continually shot in the Sandoway district for their teeth, no attempt has yet been made to catch or destroy the elephants on Mount *Jeeka* and its neighbourhood, from the absurd opinion entertained by the inhabitants, that they are not only invulnerable, but are endowed with such superior sagacity as to render all endeavours to ensnare them futile.

I had hoped to find in *Jeeka* some departure from what had hitherto been the prevailing character of the formations on this side of the island. The almost impervious nature of the jungle at the base of the mountain, and the great danger that I should have incurred in endeavouring to ascend the hill on a quarter hitherto undisturbed by man, obliged me to confine my observations to the ground over which my path lay, and there I could find no one geological feature distinct from what I had already met with. A brown ferruginous sandstone regularly stratified, with an inclination to the south-west, was the only rock visible on the surface; whether the sandstone appears on the summit of the mountain, or is succeeded by some other rock, I was unable to ascertain; but so anxious am I to satisfy myself on this point, and to view the *Fairy Land* above, that I shall take an early opportunity of renewing my visit to *Jeeka*. At a little distance beyond the mountain, and at the foot of a small range bounded by the sea, stratification of the sandstone is beautifully distinct. The several layers rise from under each other for a considerable extent; exhibiting a similarity of appearance with the sandstone that covers the lignite coal of *Phooringooé*, an island to the east of *Combermere Bay*.

* Among these, are the *elephant*, the *tiger*, and the *bison*; I have in my possession a horn of the last mentioned animal, which measures $1\frac{1}{2}$ feet in circumference. I only wait for an opportunity to present it to the Society.

Turning to the eastward over a few small hills intersected by ravines and covered wirh jungle, the road leads to *Rambreengheh**, *Kyout-nemo* and *Singhunnethe*. I observed some very beautiful creepers as I passed over these hills. The leaves, which were very small and delicate, were of a pink colour, and at a distance had the appearance of clusters of lilac blossoms. Of the animal tribe I saw nothing deserving of notice, save a solitary *Ghi* and a flying squirrel; (termed *Tshen* by the *Mughs.*) It is a very handsome creature, and larger than the squirrel of Europe. The head, back, and tail are covered with a rich coat of dark-brown fur; the under part of the chin, neck, belly and legs being of a bright yellow colour. The skin about the sides and forelegs is loose, and capable of being so much extended, that in making its prodigious spring from tree to tree it appears rather to fly than leap. It is said to be very destructive to gardens; if taken young it may be rendered perfectly tame.

Entering upon the plain, the village of *Rambreengheh*, with its surrounding hills covered with gardens of plantain trees, meets the traveller's view. A few well built *Kioums* are seen resting upon the side of these hills, which are, in some instances, crowned with glittering temples built over the ashes of the departed priests. The village is large and remarkably neat. The soil in its vicinity, a rich yellow clay, taken up with plots of indigo, tobacco, and pepper plants. Bricks manufactured from this clay, and reserved for the erection of temples, were piled up in several places outside the village. Beyond *Rambreengheh*, and to the right of my path, lay the large village of *Kyouk-nemo*†, almost concealed from view by the forest of plantain trees with which it is surrounded. *Kyouk-nemo* is accessible to the sea by a large creek, and was at one time much infested with dacoits; through the exertions of the magistrate at *Rambree* the reign of terror is now at an end, and the village is apparently in a thriving condition. Approaching the creek, which is at some little distance from *Kyouk-nemo*, I was fortunate in finding two *Godoohs* with their small boats at anchor; otherwise as there is no ferry at this place, I must have gone round much out of my way; the merchants kindly consented to take me and my followers over for a small consideration, and the mahouts prepared to swim their elephants across. The shore on the opposite side consisted of a deep clay, which made the progress of the elephants after landing a matter of considerable difficulty. So heavy was the soil, that I was unable to make my way through it unassisted by the boatmen, who in

* *Little Rambree:* it resembles not a little the town of *Rambree*, and thence its name.

† *Red stones.* I saw none of them in my path.

their turn depended for support upon the young mangroves and other marine plants that grew upon it. After some little exertion both elephants and men succeeded in reaching the *Terra Firma* of a stubble field. I here met the *Soogree* of the district, who had in some way been apprized of my arrival, and came out for the purpose of conducting me to the village of *Singhunnethe.* It was at no great distance from the creek, so that I was soon there, and in possession of the house that had been allotted for my accommodation. *Singhunnethe,* as was the case with all the villages that I had seen on the southern side of the island, is surrounded with plantain trees, which not only afford a wholesome and favourite article of food, but are in constant request for the production of a solution of potash* used in the preparation of dyes, more especially in those derived from indigo. The mode in which the potash is obtained from the plantain trees is similar to that followed in other parts of the world in its extraction from the different vegetable substances that produce it, with this exception, that it is held in solution by the water, which is not suffered to evaporate. The stem and branches of the plantain tree are divested of the outer rind, and then broken up into small pieces, which are laid upon the fire and slowly consumed; the ashes are lixiviated with water which is strained off, and reserved for mixture with the dyes. In front of the *Soogree's* house, and in the centre of the village, a nice tank had been dug; the only one I had hitherto met with, tanks being seldom seen except in the neighbourhood of large towns. The houses were neat and built with more attention to comfort and order than is general in the villages of *Rambree.* I remarked a hideous representation of the human countenance drawn with lime upon several of the door-posts. I was told, it is put up to deter the *demon of sickness* from entering the dwelling. Much sickness had been experienced of late, and this was one of the many absurd customs resorted to, with the view of ridding the neighbourhood of its presence. I further learned that when any one of a family has been a long time sick, and recovery appears doubtful, the inmates of the house assemble and make a tremendous noise with drums and gongs, at the same time beating the roof and walls with sticks to expel the evil spirit who is supposed to have taken possession of the dwelling. One door alone is left open for his escape, all the others being closed. While this is going on a *Phoon-*

* During the time that Government held the monopoly of salt in Arracan, the plantain trees frequently afforded to the poor a substitute for the common sea salt. So strictly were the Government rights protected, that a poor woman was actually prosecuted in one of the courts for collecting a little sea salt off a rock on which it had been deposited on the evaporation of the water left by the tide!

gree stands upon the road, opposite to the house, reading a portion of the *Khubbo-wah,* a book that is held in particular veneration. A further ceremony is sometimes observed by the invalid as an additional security for a complete restoration to health ; but it is only performed by those who feel themselves, as it is termed, *possessed,* and called to the exercise of the duty required of them, as a propitiatory sacrifice to the malignant spirit from whose ill will their sickness is supposed to originate. This ceremony, which is called *Náth-Kadéy,* very much reminds me of the antics played by the dancing Dervises of old. A brass dish, or any piece of metal highly burnished, is put up in a frame, and in front of this are laid offerings of fruit, flowers, and sweetmeats. When every thing has been properly arranged, the invalid commences dancing, throwing the body into the most ludicrous attitudes; and pretending to see the object of worship reflected upon the plate of metal makes still greater exertions, until the limbs are overpowered, and the dancer sinks exhausted upon the ground. Should the sick person be so weak as to render such assistance necessary, he, (or she,) is supported by a friend placed on each side during the whole of the ceremony. It is by no means improbable that this violent exertion has on many occasions proved highly beneficial, realizing the most sanguine expectations of the people. In cases of ague or rheumatism, where a profuse perspiration, and a more general circulation of the blood throughout the human frame is required, there is perhaps no other mode of treatment more likely to produce the desired effect; and could some proper substitute be found for a piece of metal, the *Náth-Kadéy* might be introduced with advantage into our own hospitals.

Superstition, the companion of ignorance, is a part and parcel of this benighted land. Was I to credit all that is said of ghosts and goblins, it would appear wonderful how this poor people contrived to pass through life unscathed. Every tree or rock that has any singularity of appearance is said to be the nightly residence of some hobgoblin or departed spirit. Yet with all this absurdity, some of the opinions held by the *Mughs* with regard to a future state of existence are by no means unfavourable to the cultivation of virtuous habits. It is their belief that there are many worlds, and that the earth has been subject to the several and repeated actions of fire and water. (A fact that will not perhaps be disputed by some of the most celebrated geologists of the present day.) The soul, they affirm, may pass through many stages of existence, either in this or another world ; the nature of each change depending upon its moral condition. For instance, a person of virtuous habits may aspire to a state of being far more elevated than that before enjoyed : if on the contrary, he shall have been of a

vicious disposition, his future state will be that of an evil spirit, or some grovelling and pernicious animal, such as a hog, toad, serpent, &c. A gentleman residing at *Rambree* has made me acquainted with a singular instance of the firm belief entertained by the *Mughs* in the transmigration of souls. A young woman who lives at *Rambree*, in very good circumstances, declares that she is the mother of a man *much older than herself;* this she accounts for by saying, that he was *born to her during a former life.* She has a scar under the left ear produced, as she affirms, by a cut from her husband's *dhao.* She further states that she died of grief, in consequence of the partiality shewn by that cruel husband for his elder wife. This story is not only credited by the neighbours, but its truth is assented to by the individual whom she calls her son. The idea was probably produced, in the first instance, by the circumstance of her having been born with that curious mark under the ear, and afterwards confirmed by a dream or some other cause favouring the publicity of a tale that owes its popularity to a belief in the transmigration of souls.

January 16*th.*—As the morning was very cold, I did not leave *Singhunnethe* before the sun had well risen, and the fog that hovered round the mountains had been somewhat dispelled. The route at first lay over patches of rice-stubble, and then took a direction across several small ranges of hills, the most elevated of which was covered with a red iron clay similar to that on the "*red hill*" near the town of *Rambree.* From the summit of this hill, I enjoyed a fine prospect of the channel that divides the eastern side of the island from the district of Sandoway. The hills of *Lamoo* and *Kalynedong* rose on the opposite shore, and the distant mountains of *Yoomadong* were faintly visible amidst the clouds that surrounded them. Descending this range I approached the village of *Saain-kyong,* celebrated for its lime. The limestone is found at the foot of a high hill to the left of the road. This was the first limestone that I had seen on Rambree Island; and it is so concealed by the jungle, that had I not been previously made aware of its existence and inquired for its site, I should have proceeded on my journey unconscious that such a rock was in my neighbourhood. From its appearance and more particularly from the rocks with which it is associated, I am inclined to class it with the "*upper freshwater limestone*" found in tertiary formations; it is of a greyish white-colour; of a fine compact texture, but very brittle. It occurs in several detached masses of a globular or columnar form, and although I made every possible search along the ravines in its neighbourhood, I could discover nothing that would indicate the slightest approach to a stratification; nor has this species of limestone been discovered in

any other part of the island. There were no appearance of the fossil remains sometimes found in this rock, such as fresh-water shells, &c. The limestone is split into several large fragments by means of fire ; these are again broken into smaller pieces, and the whole conveyed in baskets to the lime-kilns constructed on the banks of the *Saayre-kyong* creek, which at full tide has sufficient depth of water to admit of the approach of large boats. The whole of the lime used in *Rambree* Island, either for architectural purposes, or for the preparation of the edible chunam, is obtained from this rock. I was told that the lime, if taken in large quantities, was sold on the spot for $3\frac{1}{2}$ maunds per rupee, and that there were generally from 100 to 200 maunds collected. Crossing the creek at low water, I observed a few boulders of lias clay and calc spar imbedded in its banks. Proceeding from thence by a neat *Kioum* and grove of mangoe trees, I arrived at *Seppo-towng*, a village situated at the foot of a high hill covered with forest trees, and diversified with a few spots of ground cleared for the cultivation of the plantain tree. The tall *Girjuns*, with their white trunks divested of branches, were eminently conspicuous amidst their more graceful but probably less serviceable neighbours. The *Girjun* yields the oil that bears its name, and is used for combustion as well as for admixture with paints, varnishes, &c. (See Jour. As. Soc. II. 93.)

These trees are very abundant upon the island, and are farmed by Government. The mode of extracting the oil would appear to be as follows : a deep notch is cut in the trunk of the tree by means of a *dhao* or other instrument, and to this fire is applied until the wood becomes heated, and oil is seen to exude upon the surface. In the course of three or four days perhaps as much as a seer or a seer and a half of oil is collected within the cavity, and the tree will continue to afford a certain quantity of oil for five months or more, the collections being generally made every fifth day. When the oil has ceased to flow the tree is again cut in the same place, so that the whole of the wood which had been consumed or scorched is removed ; fire is once more applied, and the oil collected as before. The notch has after repeated cuttings become so deep as would render any further attack upon the trunk, in this particular spot, destructive to the tree ; in which case the *dhao* is laid upon another part of the trunk, and the same process observed as before mentioned. The tree is said to yield oil at all seasons of the year, precautions being taken during the rains to exclude the water. A large *Girjun* tree has been known to produce oil for 12 successive years, and as others are constantly supplying the place of those destroyed, there is no falling off in the amount of the several years' collections. The oil is sold in *Rambree* at the

rate of two or three maunds per rupee, and the greater part of it bought for exportation.

Outside the village and facing the road was the large and comfortable dwelling of the *Soogree* of *Seppo-towng*.

He was an elder man, of respectable appearance, and bore a good character in his district; inviting me to pass the night under his roof, he set about making arrangements for my reception, and appeared desirous of contributing as much as possible to my comfort. I learned from his followers who were sitting around me in an attitude of careless and indolent attention, that the *Soogree* was a native of *Ava*, and had come to the province when very young. He had since that time enjoyed several situations of emolument, and was a man of much consequence under the Burmah Government. The change of rule had produced a change in his circumstances, and the net amount of percentage* he now realized during the year will not perhaps exceed 400 rupees, probably not one-tenth of what he was accustomed to receive during the period of Burmah sovereignty in Arracan. Every thing around me but too plainly betrayed the existence of this decline of fortune. The stockade that surrounded his compound was gradually giving way under the pressure of age; no new posts supplied the places of those that had fallen in, and his shrubbery and garden forcibly reminded me of that which is said to have once belonged to the "*Man of Ross*." The *Soogree*, said one of his dependents, cannot now afford to maintain that character for hospitality which once belonged to him ; he cannot even provide for his most faithful followers, much less give bread to the stranger ; he still continues to do so, however, as far as his means will permit, and there are none who approach his door without receiving a welcome to his board. I respected the feeling that induced the expression of these sentiments, and thought more favourably of my host in consequence thereof.

At the time that *Rambree* Island was subject to the Burmah rule, the *Soogrees* were invariably natives of the province; appointed and removed at pleasure by the Burmah *Méyowoon* or other local authority. The *Rooagongs* in like manner owed their nomination or dismissal to the *Soogree*. There appears to have been no regular maintenance authorized for the support of these functionaries, and consequently no limit to their exactions and misappropriation of the public funds. The *Soogrees* were not only entrusted with the collection of the revenue, (derived from demands made at pleasure on those able to comply with them, and which might therefore be viewed in the light of a property

* A *Soogree* receives 15 per cent. on the collections, and a *Rooagong* four per cent.

tax,) but were in some instances permitted to pass decisions in civil suits and also in cases of petty theft and larceny: at a time when corruption was so openly allowed and practised, it may be easily supposed that much gain was derived from this permission, and that little reliance could be placed upon the justice of the decisions, or statements made by these *Soogrees* respecting the gross amount of revenue derived from their several districts. One-fifth of the supposed produce was generally retained for the services of those delegated by authority to convey the royal mandates to the *Méyowoon*, and the remainder was devoured by that officer, the *Mroosoogree*, and others of the local Government. The *Soogrees* and *Rooagongs* of districts having precisely secured to themselves such a share of the spoil as they could safely maintain without incurring the displeasure of the *Meyowoon*; the proceeds of other sources of revenue, especially that derived from the customs, (and which during the Burmah rule was in some instances considerable,) were remitted to the capital as the provision for the Prince Royal, to whose safe and auspicious keeping the Island of *Rambree* had been consigned.

In the evening I took a walk towards the *Kioum*, and on my arrival there found the *Phoongrees* on the point of setting out to a small village in the neighbourhood, with the view of performing the rites of sepulture over a young woman and her child. The former had died pregnant, and as is invariably the custom in such cases, the child had been removed from the womb, that it might be buried separately from its mother. It is further* deemed necessary that a river or creek should intervene between the graves of the parent and child; a precaution that was observed in the present instance. Desirous of witnessing a ceremony that was new to me, I asked leave to accompany the *Phoongrees*: a permission that was readily granted. As we drew near to the house of the deceased, the corpse of the young woman, borne upon a litter adorned with gold and silver leaf, was brought upon the pathway, and preceded by the *Phoongrees*, was taken to the ground appointed for its home. Immediately behind the bier clothed in their white dresses and with shaven crowns, were a group of *Mey-thee-layéng*†; and next to

* It is ordered by *Gautama* that the womb of every woman dying pregnant shall be opened, the child removed and buried apart from its mother; (a river or creek intervening between the graves.) Otherwise the mother will be born again for *ten* successive times, and be subject to the same misfortune.

† The *Mây-thee-layêng* are an inferior order of nuns wearing white dresses and living in convents of their own. Their discipline is less severe than that imposed upont he *Bhikûnni*, and their knowledge of the doctrines of the Buddhist faith less extensive.

these followed the relatives of the deceased. A poor woman whom I learned was mother to the deceased continued to utter the most bitter lamentations the whole of the way, and did not cease from so doing until the corpse had been borne to the spot prepared for its final reception. When the litter had been placed by the side of the grave, pieces of cloth, with rice and plantains, were laid out as an offering to the *Phraa ;* a leathern carpet was spread upon the ground, and on this the senior *Phoongree* seated himself, assuming a look of deep meditation, and partially concealing his face from public view by means of the *yattowing** that he bore in his hand. This done the *Méy-thee-layéng* and relatives of the deceased kneeled upon the ground in two rows (the former kneeling outside), and all made obeisance to the *Phoongree.* Rice was put into their hands, and each individual pronounced the following words in an audible and suppliant tone, receiving from the *Phoongree* replies to the several prayers that were put up.

(Congregation kneeling.) *Ogádhzah*† *! Ogádhzah !* I once, twice, and three times entreat for thy name's sake, and for the sake of thy holy ministers, that thou wilt forgive me those sins that I have commited in this life ; and I also pray that in the future migrations of my soul I may be the first of human beings who shall meet with *Eye-yee-mud-deah*‡ *(ariya Maitríya)*, and finally attain to *Nibbhan*§ with him.

* *Yattowing*, a kind of fan, borne only by the *Phoongrees.*

† *Okása*, Holy Being.

‡ It is the belief of these worshippers of *Gautama* that the age of man was far greater formerly than it is at present ; it is now said to be 60 years or more, it will gradually become less, until 10 years will be the average term of existence. This will be followed by an *increase*, so that 1000 years shall be the period of existence allotted to man. When this has occurred, all the images of *Gautama*, and all his sacred writings will be miraculously collected and consumed at the *Bhôdeebêng* tree. (The branches of this tree are said to be of gold, and the leaves to resemble emeralds. It is celebrated as the place where *Gautama* first became a *Phraa*, or religious teacher. To ascertain the site of this tree, as well as the locality of kingdoms and cities known at present by other names, was not one of the least important objects of the Burmah mission sent into Hindustan some years ago under charge of the *mêyowoon Thoowé-dông-sa-ga-soo.*)

The destruction of the images and writings of *Gautama* will be succeeded by the nativity of the *Phraa Eye-yee-mud-deah ;* and all good men then residing upon earth will become his disciples. Occurrences similar to those above described as consequent to the *Nighban* of *Gautama* will mark the departure of *Eye-yee-mud-deah* from the world. *Rámah Phraa* will then appear, and he will declare his successor.

§ *Nibbhan, annihilation,* properly. If a man, or woman, is eminently virtuous in this life, he or she, may hope to attain to a *Nibbhan, i. e.* not to be born again, but to become as air, smoke, &c. without sense, substance, or shape.

(Phoongree.) You have once, twice and three times entreated of me in prayer, and you may hope that your sins will be forgiven to you; and that you will hereafter meet with *Eye-yee-mud-deah*, and attain to a *Nibbhan*.

C. *Ogadhzah! Ogadhzah!* once, twice, and three times I vow that I will not commit those five mortal sins which are spoken of in the holy writings, and which I am forbidden to commit.

P. You have declared that you will not this day commit those sins. Is that which you have said true?

C. I will do according to that which I have said.

P. Do you believe in the *Phraa Gautama?* do you believe in his holy writings, and do you acknowledge his ministers?

C. All these do I believe and acknowledge.

P. If you do believe in these*, take not the life of any living being this day; neither steal; neither commit adultery; neither bear false witness; and do not make use of intoxicating liquors.

C. All these sins will I carefully avoid.

Gshén Phraa† ! Accept of these offerings, I pray thee, and pardon the sins that I have committed in this life; pardon also the sins of the deceased for whom these offerings are also presented; and grant that during this life, or in the future migrations of my soul I may not suffer harm from the five enemies‡ of mankind, If I shall be born again as *man*, let me, I pray thee, be placed in a condition far superior to that enjoyed by my fellow creatures; if as a *spirit*, let me be as *Suh-gyah (Sagyá* or *Indra)*, in the world of spirits.

Accept of these offerings, I pray thee; they are made not for my good alone, but for the future benefit of my parents and relatives, as well as for my spiritual teachers and the rulers of the land. They are made also for those who suffer torment in *Ngah-yeh*§; for the spirit in the world above and for all living beings. I call *Muth-soon-dyéh*‖ to witness that these offerings are made not for my individual good alone, but for the benefit of all that have the breath of life.

(Water is here poured upon the ground through one of the pieces of cloth that had been presented to the *Phraa*. The water percolates through the earth, and is supposed to reach the abode of *Muth-soon-*

* These are the five mortal sins.

† Lord! Master! &c.

‡ The five enemies of mankind are, 1, Fire; 2, Water; 3, The Rulers of the Land; 4, Robbers; 5, Wild Beasts.

§ Hell, (q. Purgatory?)

‖ *Muth-soon-dyêh* (*Vasundarè*) is the "Recording Angel" who resides in the earth; hears, and marks down every thing that is said.

Burmese Text of the Prayers, translated in page 94

ဂိဃိသုစရိတ်

ဩကာသ ဩကာသ။ ကာယကံ၊ ဝစီကံ၊ မနောကံ၊ သဗ္ဗဒေါသ ခပ်သိ
မ်းသော အပြစ်တို့ကို လွတ်ပါစေခြင်းငှာ။ ပဌမ။ ဒုတိယ။ တတိယ။ တကြိမ် နှ
စ်ကြိမ် သုံးကြိမ် မြောက်အောင်။ ဘုရား ရတနာ။ တရားရတနာ။ သံဃာ၊ ရတ
နာ။ ရတနာသုံးပါးတို့ကို။ အ႐ိုအသေလက်အုပ်ချီ၍။ ရှိခိုးပူဇော်ဖူးမြော်က
တော့ရသော အကျိုးအားဖြင့်။ အပါယ်လေးပါး။ ကပ်သုံးပါး။ ရပ်ပျည် ရှစ်ပါး၊ ရန်
သူမျိုးငါးပါး။ တို့မှ ကင်းငြိမ်းသည်သာဖြစ်၍။ နောင်လာလတ္တံ့သော အရိယမေ
တ္တေယျဘုရား။ သွင်ပွင့်တော်မူသော ခါ။ ကိုယ်တိုင်ကိုကြတ်လက် ဦးစွာဖူး
တွေ့ရ၍။ မဂ်တရား၊ ဖိုလ်တရား၊ နိဗ္ဗာန်တရား၊ တော်မြတ်ကို။ မချွတ်မလွဲ အမြဲ
ဇက်အမှဲဖူးတွေ့ရသည်ကို ဖြစ်ရပါလို၏။ ။ ။ ဤသို့ ရှိခိုးပူဇော်ဖူးမြော်ရသောအ
ကျိုးအား၊ ဖြင့် အပ ယ်လေးပါး၊ ကပ်သုံးပါး၊ ရပ်ပျည်၊ ရှစ်ပါး၊ ရန်သူမျိုးငါးပါး တို့မှ။ ကင်း
ငြိမ်းသည်သာဖြစ်၍။ နောင်လာလတ္တံ့သော အရိယမေတ္တေယျ၊ မြတ်စွာဘုရား။
သွင်ပွင့်တော်မူသောအခါ။ ကိုယ်တိုင်ကိုကြတ်လက် ဦးစွာ။ ဖူးတွေ့ရ၍၊ မဂ်ဖိုလ်နိဗ္ဗာန်
တရား၊ တော်မြတ်ကို။ မချွတ်မလွဲ။ အမြဲဇက်။ အမှဲရကြသည်ဖြစ် ကျစေသုံ။ ။
ဩကာသ ဩကာသ အဟံဘန္တေ တိသရဏေန သဟ ပဉ္စသီလံ ဓမ္မံယာစ
မိ အနုဂ္ဂဟံကတွာ သီလံ ဒေထမေဘန္တေ။ ။ ဒုတိယံပိ အဟံဘန္တေ တိသရဏေန
သဟ ပဉ္စသီလံ ဓမ္မံယာစာမိ အနုဂ္ဂဟံကတွာ သီလံ ဒေထမေဘန္တေ။ ။ တ
တိယံပိ အဟံဘန္တေ တိသရဏေန သဟ ပဉ္စသီလံ ဓမ္မံယာစာမိ အနုဂ္ဂဟံကတွာ
သီလံ ဒေထမေဘန္တေ။ ။ နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။ ။
ဗုဒ္ဓံသရဏံဂစ္ဆာမိ။ ဓမ္မံသရဏံဂစ္ဆာမိ။ သံဃံသရဏံဂစ္ဆာမိ။ တိသရဏဂမနံ
ပရိပုဏ္ဏံ။ ။ အာမဘန္တေ။ ။ ပါဏာတိပါတာ ဝေရမဏီ။ အဒိန္နာဒါနာ ဝေရမဏီ။

R. Paula Script. J. B. Tassin lith.

ကာမေသုမိစ္ဆာစာရာဝေရမဏီ။ မုသာဝါဒါဝေရမဏီ။ သုရာမေရယမဇ္ဇပ
မာဒဋ္ဌာနာဝေရမဏီ။ ။ တိသရဏေနသဟပဉ္စသီလံသာဓုကံကတွာအပ္ပမာ
ဒေနသမ္ပာရက္ခိတပုံ။ ။ အာမဘန္တေ။ ။ ဘန္တေ အရှင်ဘုရားမယံ။ အကျွ
န်နှုပ်တို့သည်။ သံသာရဝဋ္ဋဒုက္ခတော၊ သံသရာတည်ဟူသော။ ဝဋ်ဆင်းရဲအာ
ပေါင်းတို့မှ။ မောစနတ္ထာယ။ ထွက်မြောက်ပါရခြင်းအကြိုးငှာ၊ တိသရဏေနကာ
သုမ္ပာသော။ သရဏာဂုဏ်နှင်အတူ။ ဒက္ခိနော ဒက်။ အလှူရေစက်ကို။ ပါ
တေတွာသွန်းချ၍။ ဒေမကာပါလှူပူဇော်ပါကုံ၏။ ဘန္တေ။ အရှင်ဘုရား။ မ
ယံအကျွန်နှုပ်တို့သည်။ ကာလံဂတာ ဝါ။ ဘဝဆစ်ဘဝပေါင်းသို့။ ပြောင်း
သွားလေသောသူကို။ ဥဒ္ဒိဿရမှတ်ပြု၍။ ဇုမ်ဝတ္ထုံ။ ဤဖြင်ပုံစိုအစရှိသ
ည်တို့ကို။ ဒေမကာပါလှူပူဇော်ပါကုံ၏။ ဤသို့အကျွန်နှုပ်တို့သည်။ ကပ်
လှူပူဇော်ပါကုံသောအကြိုးအားဖြင့်။ အပယ်လေးပါး ကပ်သုမ်ပါး ရပ္ပ
ည်ရှစ်ပါး ရံသူမြိုးငါပါးတို့မှ။ ကင်းလွတ်သည်သာဖြစ်၍။ သုခံလုချမ်းသာ
ခုတ်ချမ်းသာနိဗ္ဗာန်ချမ်းသာမြတ်ကိုရလိုပါ၏။ ဘန္တေ အရှင်ဘုရား။ မယံ အကျွ
န်နှုပ်တို့သည်။ ပြုရသော ကောင်းမှုကြောင့်။ မွေးသည်မိခင်မွေးသည်ဘခ
င်။ ဆြာသမ္မား။ ဘိုကြီး ဘွားကြီးရေမြေသခင်မှစ၍။ အမျှပေးဝေဗာကုံ၏။ အထ
က်ကိုဘဝကဂ် အောက်ကိုအဝိစိ။ အနန္တစကြာဝါငှာ။ ဘိလာတုပ်ခြင်းအကြွင်းမ
ရှိ။ သုမ်ဆယ့်တဘုံ။ ကျင်လည်ကုံသောဝေနေယျဒုက္ခိတ။ သုခိတ။ သတ္တ
ဝါအပေါင်းတို့ကိုအမျှပေးဝေဗာကုံ၏။ ဝသုံဒြေ ဤမြေနတ်သားကိုလည်
အမျှပေးဝေပါကုံ၏။ ဝသုံဒြေ ဤမြေနတ်သားသည် အကျွန်နှုပ်တို့သည်ကာ
လရှိည်မျှားအောင်မေ့ညားသောလည်။ အကျွန်နှုပ်တို့သည်။ ပြုပါရသောကော
င်မှုကြောင့်နောင်သောကာလ။ သက်သေခံလှာသည်ဖြစ်စေသော။ ။ ။
အမျှရသည်ဖြစ်စေသော။ အမျှအမျှ။ သာဓုသာဓု။ ။ ပုဒ်အာ။ နိဋ္ဌိတံ။

dyéh, who has been invoked to bear witness to the sincerity of the above declaration.)

This done, all arose from the ground; the corpse was taken out of the litter and deposited in the grave. I observed that pawn and spices had been placed in the mouth of the deceased, for the purpose as I was informed of rendering the odour of the body, consequent to decomposition, less offensive to the bystanders. At the sight of the corpse, the poor woman commenced her lamentations afresh, and as my curiosity was satisfied, I returned to the *Soogree's* habitation, leaving the *Phoongrees* to perform over the grave of the child (on the opposite bank), a service in every respect similar to that I have just described.

January 17*th.*—The *Mughs* can form no other idea of the distance intervening between one place and another beyond what is derived from the time taken in going over it. In a country like this, abounding with impediments of every description, any other species of measurement was out of the question, so substituting my elephant for a *Perambulator*, and making every allowance for the several obstructions met with, I conceive the distance between *Oogah* and *Singhunnethe* to be as much as 16 miles; from that to *Seppo-towng* 12 miles; and as many more from thence to *Rambree*.

Bidding adieu to the good old *Soogree*, I set out at day-break on my journey to the capital of the island. The *Saaynekyong* creek, after winding through the vale to the right, suddenly takes a turn into the interior, crossing the road within a very short distance of *Seppo-towng*. As the tide was at the flood the elephants were unloaded and swam across; a boat having been placed at the disposal of myself and followers. Proceeding onwards the route was but a repetition of what had been met with on the preceding day. Patches of paddy ground, succeeded by long mountainous ranges with the same abrupt ascent and inclination, were the never failing features of the country passed over between *Singhunnethe* and *Rambree*. The soil on the hills was generally a red clay, containing nodules of chert, and felspar combined with talc. Had I possessed even a common acquaintance with botany, I might have derived much pleasure in the examination of the various vegetable tribes that surrounded me. Unfortunately I was a stranger to the greater number, recognizing only those of most frequent occurrence, such as the *Girjun, Tilsah, Jharral,* wild *Peepul,* and a host of *Mimosas*. There were also some very pretty creepers, and a vine which corresponds in description with that given me of the black pepper-plant*. After the

* The black pepper-plant is found on the hills in the Sandoway district.